

T H E

Tinklarian Doctor's

Twentieth EPISTLE,

Which is Six above St. *Paul's*, which contains a new Light. In this I shall show you the new and easy Way to Heaven, which I have opened and explained.

Printed in the 66 Year of his Age, 1736.

I Dedicate this Epistle to the King, because the like of it was never printed.



AY it therefore please your Majesty to hear this Epistle patiently; because I am in a Passion against the Clergy, for preaching so much Law, and so little Gospel; I am also in a Passion against him whom your Majesty hath sent these four Years to be their Overseer, who is called the King's Commissioner; the last Time I went to instruct him, he refused Instruction; because *Solomon* says, *Fools hate Knowledge*. I hear that your Majesty hath given him more Money than those former Com-
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missioners, so I went to his Lodging, I being both Poor and Hungry, but he would not allow me a Crumb that fell from his Table, no more than the Rich Man would give to *Lazarus*, altho' I have been instructing these ignorant Clergy Twenty Six Years, rising up early, three Years more than *Jeremiah*; I have Written what I was commanded, I was not dismayed at their Faces, least I should be confounded before them. I have a Promise, that these Clergy shall not wrong me, so he says, *They shall fight against thee, but they shall not prevail*, and as *Jeremiah* was casten in the Dungeon, so was I in *England*, for writing the Truth.

I went also to him whom they called their Moderator to instruct him; by so doing, I disobeyed the Scriptures, for it is written, That I should not cast my Pearls before Swine; there is many Swine not so fat as he is, and if these fat Ministers go to Heaven, the Scriptures are not the Word of God; these Ministers hate me, because I Rebuke them in the Gate, they abhor me because I speak Uprightly, as *Amos* tells you, and *David* says, *Let the Righteous smite me, it shall be a Kindness, and let him reprove me, it shall be as excellent Oil*; and he was a Man after God's own

Heart

Heart. This makes it plain, that all these Clergy who hate my Light, and will not be instructed, but hate Reproof, are Men after the Devil's own Heart, especially the Commissioner and their Moderator and the Devil makes a *Quorum*, for he hath more Envy at my Light than any, which I know by Experience. *Solomon* says, *He is in the Way of Life who keepeth Instruction, but he that hateth Reproof, erreth*. Ye hear in this Scripture, what erroneous Men we have to Rule the Church of *Scotland*, most of them refuses my Light; I am glad when I am reprov'd for Sin, but these Clergy hate Reproof, says *Solomon*.

If it please your Majesty, to send down such Men to *Scotland* to be the Overteers of these ignorant Clergy, who know the Difference betwixt Law and Gospel, because no Man can serve God acceptably, till once he hath so much Faith as to believe that God loves him; so says *David*, *Thy loving Kindness is before mine Eyes, and I have walked in thy Truth*. Ye hear in this Scripture, that Faith goeth before Works; so he says, *Lord, I have hoped for thy Salvation, and done thy Commandment*. These Scriptures make it plain, that no Man can do his Commandment acceptably before he hath some Faith and Hope of his Salvation, so says *Paul*, *For the Love of Christ constraineth us*. Ye hear in this Scripture, that it is not by Works, or by Terrors of the Law that Men are constrain'd to serve God, it is only by Faith in Christ's love. Reader, I appeal it to your Conscience, if you obey God out of Love, was ye not brought to this, by the Apprehensions of the Love of God to you, only for his beloved Son's sake; then what a comfortless Religion do these Ministers preach, who allow their Hearers no Comfort before Hand, for to strengthen them to perform

form holy Duties, which is as a cross and displeasing to our natural Inclinations, as the plucking out of our right Eye, and the cutting off our right Hand; but these Ministers would have us first Work and do such Duties, by Love and Delight, which is impossible, so long as a Man is under Doubts and Fears that God does not Love him, because of the many Sins and Corruptions that arises in his Heart, and makes him say with *Paul*, *For the Good that I would, I do not, but the Evil which I would not, that I do*; but Faith makes a Man say with *Paul*, *But now we are delivered from the Law, that being dead wherein we were held, that we should serve in Newness of Spirit, and not in the Oldness of the Letter*. This Scripture makes it plain, that no Man can serve God out of Love, till once he believe that he is not under the Command of the old Covenant of Works, but he is now under the new Covenant of Grace, and Newness of Spirit; then what sort of Ministers are these, who make Men believe, if we do our Duty sincerely, we shall at last have Faith, and be in a more comfortable State and Condition; so by their Way of preaching, all true spiritual Comfort, as well as Salvation, is almost banished out of *Scotland*, no Man can have true Comfort, so long as he remains under the Command of the Covenant of Works, *Because the Law worketh Wrath*, saith *Paul*. These Clergy's Way of preaching makes the Ways of Godliness both odious and burdensome to their Hearers, by making them think and believe that they shall never have a pleasant Hour in the World, except they keep God's Laws, which none can do to have true Comfort, so, many chooses to comfort themselves with sinful Pleasures, rather than to have no Pleasure at all: This I know by sad Experience. Others again, labours a while in such comfortless Religion with inward fretting and repining at the Bond of this Yoke, till at last they grow weary, and throw off all Religion, because they know no better, not being taught, *That Wisdom's Ways are Ways of Pleasantness, and all her Paths are Peace, and that Chr'st's Yoke is easy and his Burden Light*: Then said they unto him, *What shall we do that we may Work the Works of God*? *Jesus answered and said unto them, this is the Work of God, that ye believe on him whom he hath sent*. Reader, is not this an easy Way to Heaven, but all Men naturally would be at the doing of something for Salvation to help Christ to save

them, not having Faith as to believe that Christ is obliged to save them, except they do something themselves, and this is the Ruin of Mankind, but Christ must have the whole Glory of our Salvation, or none of it; so he says, *Besides me there's no Saviour*; ye hear these Ministers bind heavy Burdens upon Men and greivous to be born, yet they say to me, *we are not to be blamed, for we preach the Gospel of Christ*; but I say, *it is not his Gospel that many of them preach, but it is a Gospel of Mens forging, by the Devil's Cunningness, for it is contrary to the Gospel of Christ, and contrary to his Nature, the Gospel of Christ is to bring glad Tidings of great Joy to all People*, says his Angel.

I say, an uncomfortable Gospel can not proceed from God the Father, who is called the Father of Mercies, and the God of all Comfort, neither can it proceed from God the Son, who is called the Consolation of Israel, neither can it proceed from God the Holy Ghost, for he is called the Comforter; *God meeteth him that rejoiceth and worketh Righteousness*, says the Prophet. This Scripture makes it plain, that Faith is before good Works, and those that get saving Faith, it is impossible to keep them from good Works, *Because the Love of Christ constrains us*, says Paul; God will be served with Joy, Gladness and Singing, as is plain by the Types in the Old Testament: Christ speaks to us by his Gospel, *That his Joy may abide in us, and that our Joy may be full*, as we read, no Sorrow is approved of by the great God, except godly Sorrow, which is impossible to be in any Man, without some Faith and Comfort of the Love of Christ towards him; all those that are offended at the Uncomfortableness of a religious Life, they never know the Way to Heaven.

I am sure, that the Comforts of the Gospel that are necessary to a holy Practice, can never be truly received without some Assurance of our Interest in Christ and his Salvation; I say, Assurance is exceeding necessary to enable us to an holy Practice; these Comforts go before the Duty of the Law. I know this Discourse of mine will seem strange to the Ministers in this blind Generation, but it was highly applauded in the first Reformers of the Protestant Religion from Popery, their Way of Preaching was to persuade us to have Confidence of ~~our~~ *being* to be damned, tion by Christ.

Salvation to our selves; and this Doctrine was one of the greatest Engines, whereby they prevailed to overthrow the *Papish* Superstitions, whereas Doubtfulness of Salvation is one of the principal Pillars that they build their Church upon, which is made plain in their Penance; and what better is this new Divinity that those Ministers preach in our Days, yet they pretend to abhor *Popery*, but I see no Difference, for I have tried them which say they are Apostles, and are not, and have found them Liars, and I know the Blasphemy of them which say they are *Jews*, and are not, but are the Synagogue of Satan, because they hold the Doctrine of *Balaam*, who taught *Balak* to cast a stumbling Block before the Children of *Israel*, and to commit Fornication with the Whore of *Babylon*; I say, all those Ministers that will not preach the Gospel of Christ freely, as Christ commands them, and as St. Paul did, are the Whore of *Babylon* with a Witness; no Minister in *Scotland* can prove the contrary, and I brag them all to Answer me; these Ministers hath a Name that they live, but they are dead, says the Spirit of them.

He that hath an Ear to hear, let him hear what the Spirit saith unto the Churches.

I ask a Question of you Reader, What is the Reason that there is so much doubting of Salvation under the New Testament by what was in the Old? It is hard to find out any of these Occasions of Doubtings in the Old Testament, even in *Hemon's* Prayer, which is the most remarkable and lamentable Scripture in the Word of God; he begins his Prayer with, *O Lord God of my Salvation*, altho' the Wrath of God lay hard upon him, he was so afflicted, and was ready to die, when he suffered the Terrors of God, that he was almost distracted, yet notwithstanding of all that came upon him, he still kept his Faith, so he cries, *Lord God of my Salvation*; so ye hear, that saving Faith keeps a Dead-grip; but Doubting is grown more rife in our Days, notwithstanding of that great Light of the New Testament, by Precepts and Examples. Is not this the Dregs of *Popery* with a Witness. So every one of us should seek for Faith, so says Christ, *Seek and ye shall find, ask and it shall be given*, and when once we have saying Faith, we will rejoice with ~~easy~~ ^{very} ~~great~~ ^{great} Joy. Rejoice, saith St. Paul, *again I say re- doing of something for* ~~salvation~~ ^{Reason to rejoice}, so says

*John, And we have known and believed the Love that God hath
 to us, God is Love, and he that dwelleth in Love, dwelleth in
 God, and God in him. All this Love comes by our believ-
 ing in God in Christ, and it is only the Spirit of God who
 makes us both able and willing to believe; some will say,
 they believe that there is one God, the Devils also believe
 and tremble. Even so Faith, if it hath not Works, is dead,
 being alone, and if your Faith be alone, and hath no
 Works, it is no better than the Devils; if we say that we
 have Fellowship with God, and walk in Darkness, we Lie,
 and do not the Truth, therefore to him that knoweth to
 do Good, and doth it not, to him it is Sin. These Scrip-
 ture makes it plain, that it is impossible for a Man that
 hath saving Faith, to be hindered from keeping God's Com-
 mandments. The Eyes of the People of this Generation
 are so blinded, as to the Doctrine of Assurance, by false
 Imaginations, they think because Salvation is not promised
 to us absolutely, but upon Condition of the believing on
 Christ for it, therefore we must first believe directly on
 Christ for our Salvation, and after that, we must reflect
 our Minds upon our Faith, and examine by Marks and
 Signs, especially by the Fruits of sincere Obedience; so
 upon this Examination, we find out certainly, that it is
 true saving Faith, then, and not before, we may believe
 assuredly, that we in particular shall be saved.*

I end my Epistles with a Caution. Altho' the Way to
 Heaven be easy to all Believers, yet it is both strait and
 narrow to all Unbelievers; ye may say, what is the Rea-
 son, that there is so few that finds this new Way. I shall
 give you a Scripture Reason for it, *And he said unto them,
 unto you it is given to know the Mystery of the Kingdom of God,
 but unto them that are without, all these Things are done in
 Parables, that seeing they may see and not perceive, and hearing
 they may hear and not understand, lest at any Time they may
 be converted, and their Sins should be forgiven them. God hath
 sent his Ministers to the World, with this Commission,
 Go and tell this People, hear ye indeed but understand not, and
 see ye indeed but perceive not, make the Hearts of this People fat,
 and make their Ears heavy, and shut their Eyes, lest they see
 with their Eyes, and understand with their Hearts, and convert
 and be healed.* Ye may say to me, what is the Reason that
 God hath made so many Men and Women to be damned,

that great and proud King gives a Reason of it. *All the Inhabitants of the Earth are reputed as nothing, and he doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth, and none can stay his Hand, or say unto him what doest thou, therefore hath he Mercy on whom he will have Mercy, and whom he will he hardneth. O Man, who art thou that repliest against God, shall the Thing formed say to him that formed it, why hast thou made me thus.* These Scriptures make it plain, that the Way to Heaven is so strait and narrow, that it is impossible for any Unbeliever to go there. These dreadful Scriptures should make us cry mightily unto God, as we are commanded by a Heathen King, for saving Faith; *Who can tell if God will turn from his fierce Anger, that we perish not.* This Scripture make it plain, that no Man can turn from the Evil of his Ways, till once he has as much Faith as to believe, that God loves him, and will pardon him. It was their Faith that saved these *Neivites*, and not Works, it was their Faith that made them Work. If ye say that ye have Faith, and doth not Work, your Faith is dead, being alone, *But wilt thou know O vain Man, that Faith without Works is dead.* I say, the Faith that I have is not saving Faith, except I believe that God loves me; if I have this Faith, I need not doubt of my Salvation, if it be otherwise, it is no better than the Faith of Devils. *Herein is Love, not that we loved God, but he hath loved us,* and to believe this, is saving Faith, as St. *John* makes plain.

Some says that I should not put in Mens Names in my Books who will not buy my Light. I say, I have as good a Right to put in their Names, as St. *Paul* had to put in *Demas* Name in his Book, because he forsook his Light, for the Love of the World, like Colonel *Enfer*, who was the last Man that I offered my Light to, he said to me, the Devil a One of them he would be fashed with. Out of the abundance of the Heart the Mouth speaketh.

May it please your Majesty, I am your Majesty's poor and loyal Subject, *William Aitchel.*

P. S., Give my Service to your most gracious Queen who gave me two Guineas for my Light, and tell her Majesty, that I am yet alive, but I am so old and weak, that I am not able to come and see her Majesty, except her Majesty be pleased to send a Coach for me.

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